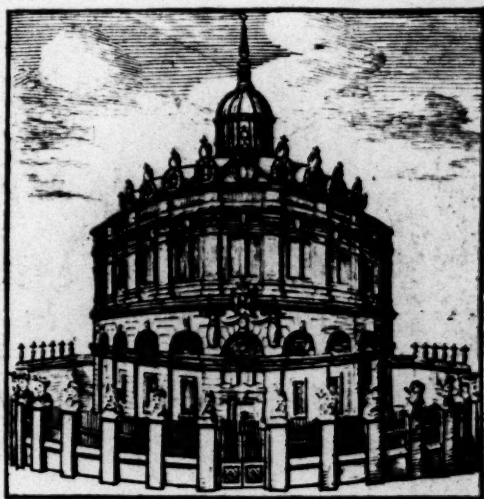


THE  
MOTHERS LEGACY  
TO HER  
*Unborn Child.* m

BY  
ELIZABETH JOCELINE.



OXFORD,  
Printed at the Theater for the satisfaction of  
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1684





*The Approbation.*



UR Laws disable those, that are under *Covert-baron*, from disposing by Will and Testament any temporal Estate. But no law prohibiteth any possessor of Moral and Spiritual riches, to impart them unto others, either in life by communicating, or in death by bequeathing. The reason is, for that Corruptible riches, even to those who have capacity of alienating them, bring onely a civil propriety, but no Moral and vertuous influence for the well despenfing, or bestowing them: whereas Vertue and Grace have power beyond all empeachment of Sex or other debility,

## *The Approbation.*

lity, to enable and instruct the Possessor to employ the same unquestionably for the inward enriching of others.

This truly rich Bequeather, taking that care for the providing an everlasting portion for her hoped Issue, which too many Parents bend wholly upon earthly inheritance, by her death already hath given unto her Testament that life and strength, whereof the Scripture speaketh, Heb. 3. 17. *A Testament is of force after death*: Now remained the other validity and priviledg of a Testament, that it be enacted in perpetual and inviolable *Record*. Which in this was necessary not so much for the security of the chief and immediate Legatary, as for the benefit of all those, who, by the  
common

## *The Approbation.*

common kindred of Christianity, may claim their portion in this Legacy, left *in pios usus*; whereout, whosoever taketh, yet leaveth no whit the less for others in remainder.

Wherefore upon the very first view, I willingly not onely subscribed my *Approbat* for the registering this *VWill*, among the most publick Monuments, ( the rather worthy, because proceeding from the weaker Sex ) but also, as bound to do right unto known vertue, undertook the care of the publication thereof, my self having heretofore bin no stranger to the Testators education and eminent vertues. Whereof, I here beheld reflection cleer enough, tho perhaps not so particularly evident to those that  
take

## *The Approbation.*

take knowledg of them onely by this Abstract.

In her zealous affection to the holy Ministry, thereto dedicating, ( if by Sex capable ) Her yet scarce budding first fruits, I saw the Lineaments of her own Parentage : She being the onely off-spring derived from a reverend Grandfather, Doctor *Chaderton*, sometime Master of *Queens College* in *Cambridge*, and publick Professor of *Divinity* in that *University*, afterward Lord *Bishop*, first of *Chester*, and thence of *Lincolne* : by and under whom She was from her tender years carefully nurtured, as in those accomplishments of knowledg in Languages, History, and some Arts, so principally in studies of Piety. And thus *having from a*  
*child*

## *The Approbation.*

*child known the holy Scriptures, which made her wise unto Salvation thro faith in Christ, how well She continued in those things, which She had learned, appeareth as otherwise to those that knew her, so here to all by the frequent and pertinent application of them in these Instructions.*

In her prosecution of the duty of obedience unto Parents I view the deep impression, long since, when she was not above six years old, made in her mind by the last words of her own Mother, charging her upon her blessing to shew all obedience and reverence to her Father (*Sir Richard Brooke*) and to her reverend Grandfather.

In the whole course of her Pen, I observe her piety and humility:



## *The Approbation.*

lity : these her lines scarce shewing one sparke of the elementary fire of her secular learning : this her candle being rather lighted from the Lampe of the Sanctuary.

In her commission of the Office of an *Overseer* to her Husband, what eies cannot behold the flames of her true and unspotted love toward her Dearest, who enjoyed her about the space of six years and a half, being all that while both an impartial witness of her Vertues, and an happy partner of those blessings, both Transitory and Spiritual, wherewith she was endowed.

Beside the Domestick cares pertaining to a Wife, the former part of those years were imployed by her in the studies of Morality  
and

## *The Approbation.*

and History, the better by the help of forraign Languages, not without a taste and faculty in Poetry: Wherein some essay she hath left, ingenious, but chaste and modest like the Author. Of all which knowledg she was very sparing in her discourses, as possessing it rather to hide, than to boast off.

Among those her eminencies deserving our memory, was her own most ready Memory, enabling her upon the first rehearſal to repeat above forty lines in English or Latine: a gift the more happy by her imploiment of it in carrying away an entire Sermon, so that she could (almost following the steps of the words, or phrase) write it down in her Chamber.



## *The Approbation.*

The latter years of her life she addicted to no other studies than Divinity, whereof some imperfect Notes remain, but principally this small Treatise found in her Desk unfinished, by reason either of some troubles befalling her about a month before her end, or of prevention by misreckoning the time of her going with this her first (now also last) Child. Which Treatise, intended for her Child, she so leaving, recommended the same to her husband by her Letter to him, written and subscribed by her own hand, as hereafter followeth.

The many blessings, she enjoyed, were not without some seasoning of afflictions, which, by the good use she made of them, bred in her a constant temper  
of

## • *The Approbation.*

of patience, and more than womanly fortitude : especially in her latter time, when as the course of her life was a perpetual meditation of death, amounting almost to a propheticall sense of her dissolution, even then when she had not finished the 27. year of her Age, nor was oppressed by any disease, or danger, other than the common lot of Child-birth, within some months approaching. Accordingly when she first felt her self quick with childe (as then travelling with death it self) she secretly took order for the buying a new winding sheet : thus preparing and consecrating her self to him, who rested in a new Sepulcher wherein was never man yet laid. And about that time, undauntedly looking death

## *The Approbation.*

in the face, privatly in her Closet between God and her, she wrote these pious Meditations; whereof her self strangely speaketh to her own bowels in this manner, *It may seem strange to thee to receive these lines from a Mother, that died when thou wert born.*

Octob. 12. 1622. In Cambridge-shire she was made a Mother of a Daughter, whom shortly after, being Baptized and brought unto her, she blessed, and gave God thanks that her self had lived to see it a Christian: and then instantly called for her winding sheet to be brought forth and laied upon her.

So having patiently born for some nine daies a violent Fever, and giving a comfortable Testimony of her godly resolution, she

## *The Approbation.*

ſhe ended her Praiers, Speech, and Life together, rendring her Soul into the hand of her Redeemer, and leaving behind her unto the World a ſweet Perfume of good name, and to her onely Child (beſides a competent Inheritance) this Manuel, being a deputed Mother for Inſtruction, and for ſolace a twin-like Siſter, iſſuing from the ſame Parent, and ſeeing the Light about the ſame time.

Which compoſure becauſe it cometh forth imperfect from the Pen, doth the more expect to be ſupplied and made up by practice and execution.

*Sic approbavit*

THO. GOAD.


17. 11. 1911

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in



TO MY TRULY  
loving, and most dearly  
loved Husband *Tourell Jocelin.*

 *INE* own dear  
Love, I no sooner con-  
ceived an hope, that  
I should be made a Mother  
by thee, but with it entred the  
consideration of a mothers Du-  
ty, and shortly after followed  
the apprehension of danger that  
might prevent me from exe-  
cuting that care I so exceed-  
ingly desired, I mean in Reli-  
gious training our Child. And  
in truth, Death appearing in  
this



## The Letter

this shape, was doubly terrible unto me. First, in respect of the painfulness of that kind of Death; and next, of the loss my little One should have in wanting me.

But I thank God, these fears were cured with the remembrance that all things work together for the best to those that love God, and a certain assurance, that he will give me patience according to my pain.

Yet still I thought there was some good office I might do for my Child, more than onely to bring it forth (tho it should please



to her Husband.

please God to take me) when I considered our frailty, our apt inclinations to sin, the Devils subtilty, and the Worlds deceitfulness; against these, how much desired I to admonish it? But still it came into my mind, that Death might deprive me of time, if I should neglect the present. I knew not what to do: I thought of writing, but then mine own weakness appeared so manifestly, that I was ashamed, and durst not undertake it. But when I could find no other means to express my Motherly zeal, I encouraged  
c my

## The Letter

my self with these reasons.

First, that I wrote to a Child, and tho I were but a Woman, yet to a Childs judgment, what I understand, might serve for Foundation to a better Learning.

Again, I considered it was to my own, and in private sort, and my love to my own might excuse my errors.

And lastly, but chiefly, I comforted my self, that my intent was good, and that I was well assured God is the prosperer of good purposes.

Thus resolved, I writ this ensuing Letter to our little one,

to her Husband.

one, to whom I could not find a fitter hand to convey it than thine own, which mayest with Authority see the Performance of this my little Legacy, of which my Child is Executor.

And ( dear Love ) as thou must be the Overseer, for Gods sake, when it shall fail in duty to God, or to the World, let not thy Indulgence wink at such folly, but severely correct it: and that thy trouble may be little when it comes to years, take the more care when it is young. First, in providing it a Nurse: O make choice not so much for her Complexion,

## The Letter

as for her mild and honest disposition. Likewise if the Child be to remain long abroad after Weaning, as neer as may be, chuse a House where it may not learn to Swear, or speak scurrilous Words.

I know I may be thought too scrupulous in this: but I am sure thou shalt find it a hard matter to break a Child of that it learns so Young. It will be a great while, ere it will be thought Old enough to be beaten for evil Words, and by that time it will be so perfect in imperfections, that blows will not mend it. And when  
some

to her Husband.

*Some charitable Body reproves  
or corrects it for these faults,  
let no body pity it with the  
loss of the Mother.*

*Next, good sweet Heart,  
keep it not from School, but  
let it learn betimes: if it be  
a Son, I doubt not but thou  
wilt dedicate it to the Lord as  
his Minister, if it will please  
his Mercy to give him Grace  
and capacity for that great  
Work. If it be a Daughter,  
I hope my Mother Brooke ( if  
thou desirest her ) will take it  
among hers, and let them all  
learn one Lesson.*

*I desire her bringing up may  
be*

## The Letter

be learning the Bible, as my Sisters do, good Houswifery, writing, and good works: other Learning a Woman needs not: tho I admire it in those whom God hath blest with discretion, yet I desired not much in my own, having seen that sometimes Women have greater Portions of learning than Wisdom, which is of no better use to them than a main Sail to a Fly-boat, which runs it under Water. But where Learning and Wisdom meet in a Vertuous disposed Woman, she is the fittest Closet for all goodness. She is like a well-ballanced



to her Husband.

*ballanced Ship, that may bear  
all her Sail. She is indeed: I  
should but shame my self, if I  
should go about to Praise her  
more.*

*But my Dear, tho She have  
all this in her, She will hard-  
ly make a Poor mans Wife: Yet  
I leave it to thy Will. If thou  
desirest a learned Daughter, I  
pray God give Her a wise and  
Religious heart, that She may  
use it to his Glory, thy com-  
fort, and her own Salvation.*

*But howsoever thou dispo-  
sest of her education, I pray  
thee labour by all means to  
teach her Humility: tho I  
much*



## The Letter

*much desire it may be as humble, if it be a Son as a Daughter; yet in a Daughter I more fear the contrary Vice; Pride being now rather accounted a Vertue in our Sex worthy of Praise, than a vice fit for reproof.*

*Many Parents read Lectures of it to their Children how necessary it is, and they have Principles that must not be disputed against. As first, look how much you esteem yourself, others will esteem of you. Again, what you give to others, you derogate from yourself. And many more of these kinds. I have heard men accounted*

to her Husband:

*counted wise that have maintained this kind of Pride under the name of Generous knowing or understanding themselves. But I am sure that He that truly knows himself shall know so much evil by himself, that He shall have small reason to think himself better than another Man.*

*Dearest, I am so fearful to bring thee a Proud high-minded Child, that, tho I know thy care will need no Spur, yet I cannot but desire thee to double thy watchfulness over this Vice, it is such a crafty insi-*  
d                      *nuating*

## The Letter

*nuating Devil, it will enter little Children in the likeness of Wit, with which their Parents are delighted, and that is sweet nourishment to it. I pray thee, Dear Heart, delight not to have a bold Child: Modesty and Humility are the sweetest ground-works of all Vertue. Let not thy Servants give it any other Title than the Christian name, till it have discretion to understand how to respect others.*

*And I pray thee be not profuse in the expence of Clothes upon it. Methinks it is a vain delight in Parents to bestow*

to her Husband.

*bestow that cost upon one Child, which would serve two or three. If they have not Children enow of their own to imploy so much cost upon, Pauper ubique jacet. There wants not Poor at every Door.*

*Thus, Dear, thou seest my belief, if thou canst teach thy little One Humility, it must needs make thee a glad Father.*

*But I know thou wonderest by this time what the cause should be that we two continually unclasping our Hearts one to another, I should reserve this to writing. When*

## The Letter

*thou thinkest thus, Dear, remember how grievous it was to thee but to hear me say, I maydye, and thou wilt confess this would have been an unpleasant Discourse to thee, and thou knowest I never durst displease thee willingly, so much I love thee. All I now desire is, that the unexpectedness of it make it not more grievous unto thee. But I know thou art a Christian, and therefore will not doubt of thy Patience.*

*And tho I thus write to thee, as heartily desiring to be Religiously prepared to die, yet*  
*my*

to her Husband.

*my Dear, I despair not of life, nay, I hope, and daily pray for it, if so God will be pleased.*

*Nor shall I think this Labour lost, tho I do live: for I will make it my own Looking-glass, wherein to see when I am too secure, when too remiss, and in my Childs fault through this Glass to discern mine own errors. And I hope God will so give me his Grace, that I shall more skilfully act than apprehend a Mothers duty.*

*My Dear, thou knowest me so well, I shall not need to tell thee I have written honest thoughts*



## The Letter

*thoughts in a disordered fashion, not observing method. For thou knowest how short I am of Learning and Natural endowments, to take such a course in Writing. Or if that strong affection of thine have hid my weakness from thy sight, I now profess seriously my own ignorance: and tho I did not, this following Treatise would bewray it. But I send it onely to the Eyes of a most loving Husband, and of a Child exceedingly beloved, to whom I hope it will not be altogether unprofitable.*

*Thus humbly desiring God*

*to*



to her Husband.

*to give thee all comfort in this  
Life, and happiness in the life  
to come, I leave thee and thine  
to his most Gracious Protecti-  
on.*

Thine inviolable,

*Eliza. Jocelin.*

1841  
1842  
1843  
1844

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( I )



THE  
MOTHERS LEGACY  
TO HER  
*Unborn Child.*

HAVING long, often,  
and earnestly desired  
of God that I  
might be a Mother to one  
of his children; and the time  
now drawing on, which I  
hope he hath appointed to  
give thee unto me: It drew  
me into a consideration  
both wherefore I so earn-  
B estly

## 2 *The Mother's Legacy.*

estly desired thee, and (having found that the true cause was to make thee happy) how I might compass this happiness for thee.

I knew it consisted not in Honour, Wealth, Strength of body, or Friends (tho all these are great Blessings;) therefore it had been a weak request, to desire thee only for an Heir to my Fortune. No, I never aimed at so poor an Inheritance for thee as the whole World: Neither would I have begged of God so much pain, as I know I must

*The Mother's Legacy.* 3

must endure, to have only possesse thee with earthly riches, of which today thou may'st be a great man, to morrow a poor beggar. Nor did an hope to dandle thy infancy move me to desire thee. For I know all the delight a Parent can take in a Child is Honey mingled with Gall.

But the true reason that I have so often kneel'd to God for thee, is, that thou mightest be an inheritor of the Kingdom of Heaven. To which end I humbly beseech Almighty God

B 2                      thou

#### 4 *The Mother's Legacy.*

thou may'st bend all thy actions, and ( if it be his blessed will ) give thee so plentiful a measure of his grace , that thou may'st serve him as his Minister , if he make thee a man.

It is true, that this Age holds it a most contemptible Office , fit only for poor men's Children, younger Brothers, and such as have no other means to live. But for God's sake be not discourag'd with these vain speeches; but fortifie yourself with remembring of how great worth the  
winning



*The Mother's Legacy.* 5

winning of one Soul is in Gods sight, and you shall quickly find how great a place it is to be a Priest unto the Living God. If it will please him to move your heart with his holy Spirit, it will glow and burn with zeal to do him service. *The Lord open thy Lips, that thy mouth may shew forth his praise.*

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers: but I may plainly say, that of all men they by their

6 *The Mother's Legacy.*

calling are the most truly happy; they are familiar with God, they labour in his Vineyard, and they are so belov'd of him, that he gives them abundance of knowledg. Oh be one of them, let not the scorn of evil men hinder thee. Look how God hath provided for thee sufficient means: thou needest not hinder thy study to look out for living, as the *Israelites* hinder'd their work to look for Straw: If thou beest not content with this, thou wilt not be with more. *God deliver*

*The Mother's Legacy.* 7

*liver thee from covetousness.*

I desire thee, that tho  
thou takest a spiritual Cal-  
ling, thou wilt not seek  
after the Livings of the  
Church, nor Promotions,  
tho I honour them, as I have  
great cause : but I would  
have thee so truely an hum-  
ble and zealous Minister,  
that thy onely end should  
be to do God service, with-  
out desire of any thing to  
thy self, save the Kingdom  
of Heaven. Yet as I would  
not have thee seek these  
things, so I would have  
thee as careful not to neg-  
lect

## 8 *The Mother's Legacy.*

lect Gods blessings, but with all thankfulness to receive what he bestows, and to be a careful Steward, distributing it to those that have need.

I could not chuse but manifest this desire in writing, lest it should please God to deprive me of time to speak.

And if thou be a Daughter, thou may'st perhaps think I have lost my labour: but read on, and thou shalt see my love and care of thee, and thy salvation is as great, as if thou  
wer

*The Mother's Legacy.* 9

wert a Son, and my fear  
greater.

It may peradventure,  
when thou comest to some  
discretion, appear strange  
to thee, to receive these lines  
from a Mother that dyed  
when thou wert born: but  
when thou seest Men pur-  
chase Land, and store up  
Treasure for their unborn  
Babes, wonder not at me  
that I am careful for thy  
Salvation, being such an  
eternal portion: And not  
knowing whether I shall  
live to instruct thee when  
thou art born, let me not  
C be

10 *The Mother's Legacy.*

be blamed tho I write to thee before. Who would not condemn me, if I should be careless of thy body while it is within me? Sure a far greater care belongs to thy Soul; to both these cares I will endeavour to apply my self so long as I live.

Again, I may perhaps be wondred at for writing in this kind, considering there are so many excellent Books, whose least note is worth all my Meditations. I confess it, and thus excuse my self. I  
write



*The Mother's Legacy.* 11

write not to the World, but to mine own Child, who, it may be, will more profit by a few weak instructions coming from a dead Mother ( who cannot every day praise or reprove it as it deserves ) than by far better from much more learned. These things considered, neither the true knowledg of mine own weakness, nor the fear this may come to the worlds eye, and bring scorn upon my Grave, can stay my hand from expressing how much I covet thy Salvation.

## 12 *The Mother's Legacy.*

Therefore, dear Child, read hear my Love, and if God take me from thee, be obedient to these instructions, as thou oughtest to be unto me; I have learnt them out of Gods Word, I beseech Him that they may be profitable to thee.

( I. )

The first charge I give thee, I learned of *Salomon*, Eccles. 12. 1. *Remember thy Creator in the daies of thy youth.* It is an excellent beginning, and a fit Lesson for a Child. Look with what  
what

*The Mother's Legacy.* 13

what the Vessel is first seasoned, it retains the Taste: and if thou beginnest to remember to serve God when thou art young, before the World, the Flesh, and the Devil take hold on thee, God will love thee, and send his Holy Spirit to take possession of thee, who shall resist those enemies, and not suffer them to hurt thee.

To move thy heart to remember thy Creator sometimes, meditate upon the benefits thou continually receivest: First, how he  
hath

#### 14 *The Mother's Legacy.*

hath Created thee when  
thou wert nothing; Re-  
deemed thee being worse  
than nought; and now of-  
fered thee his Grace he hath given  
thee his holy Spirit, Sancti-  
fying thee to an eternal  
Kingdom. Thou canst not  
possibly understand how  
great these Mercies are, but  
straight thy Soul must cry,  
What shall I do for so gra-  
cious a God? All the pow-  
ers of my Soul and Body  
will I give to his service;  
my first thoughts will I de-  
dicate to him, like *Abels*  
Sacrifice I will present to  
him

*The Mother's Legacy.* 15

him the first Fruits of my Youth; in the strength of my age will I fall down before him; and if I live to old age, that weakness will not let my knees bow, nor my hands be lifted up, yet shall my Heart meditate on his Goodness night and day, and my Tongue shall be alwaies telling of his marvellous Works.

When thou hast thus remembered the infinite mercies of God, it behoves thee to settle thy self to a constant service of him, to order thy Thoughts, Words  
and

16 *The Mother's Legacy.*

and Actions to his glory,  
and to covenant with thy  
self that thou wilt not break  
thy promises to God.  
That thou maist the more  
easily perform these duties,  
mark I pray thee these fol-  
lowing Rules for ordering  
thy life, and God will bless  
thee and all thy good en-  
deavors.

( 2. )

At thy first waking in  
the Morning, be careful of  
thy self, that thou harbor  
in thy brain no vain or un-  
profitable, but of all, no  
ungodly



ungodly fancy to hinder thy morning Sacrifice, but straight frame thy self to meditate on the Mercies of God, the Maliciousness of the Devil, and thine own Weakness.

Thine own Weakness is apparent to thee: for even but now thine eies were closed, thou couldst not see to defend thy self, thy strength was gone, so that thou wert not able to resist the weakest creature, a Gnat or a Flea might glut themselves with thy Blood.

The Devils malice is as  
D easily

18 *The Mother's Legacy.*

easily perceived, for even now he lies lurking ready to catch every good motion from thy heart, suggesting things more delightful to thy fancy, and perswading thee to defer thy service of God tho but for a little while.

But be warned and armed against his temptations; for be assured if thou once yeild to neglect praying to God, but one half hour, when that time comes thou shalt find thy self far more unapt, and thy heart more dull to pray than before:

Where-

*The Mother's Legacy.* 19

Whereas if thou disposest thy self to pray, tho thou beest heavy and uncheerful in it, yet God, who searches the heart, and sees thy desire to pray, though thou canst not, will enlighten thee and prepare thy heart against the next time, that thou shalt find comfort. Therefore, take heed the Devil deceive you not, for you see his malice is not small that seeks to couzen you of all happiness present and to come. For be assured you can take no true joy in earthly

20 *The Mother's Legacy.*

Pleasures, no longer than  
you seek after Heavenly.

Having thus discerned  
the infinite malice of the  
Devil, and your own ex-  
ceeding weakness, how do  
you think you were pre-  
served from his snares  
while you slept? Or do you  
think he onely besets you  
when you are awake? No,  
be not deceived, he is not  
so fair an enemy: His hate  
is such to you, that if he  
could he would tear your  
body and drag your Soul  
to Hell while you slept.  
Alas, all this he might have  
done,

*The Mother's Legacy.* 21

done, 'your strength was small to resist him. Now you must needs confess who it is that is only able to preserve you, that it is God, and that it is his mercy, not your desert, that you are preserved: And gather to your self a strong resolution with all your force to serve him all the day, and to resist all the temptations of the Devil.

Then being thorowly awake (for sure God likes not sleeping Praier) begin to give God thanks, and to desire the continuance of his

## 22 The Mother's Legacy.

his mercy towards thee, in these words, till thou canst find such as may better express thine own Soul.

O Eternal God, gracious from the beginning, and merciful to the latter ending of the world, I give the humble thanks, that according to thine abundant goodness, thou hast graciously defended me this night from all dangers that might have happened unto me. I beseech thee continue this thy favourable goodness toward me, and so grant me thy grace, that in all my Thoughts, Words, and Actions,

I may



*The Mother's Legacy. 23*

*I may seek thy glory, and  
evermore so live in thy fear,  
that I may dye in thy favour,  
for thy Son my onely Saviors  
sake, Amen.*

( 3. )

Having thus invited God  
into your Soul, take heed  
you offend not against so  
great and glorious a Guest:  
Think if thou seest a  
Superior entertained with  
such observance of the Ma-  
ster, such diligence in the  
Servants, such a general  
care that all things may  
give a testimony of his  
wel-

## 24 *The Mother's Legacy.*

welcome; O think, sinful Soul, what care oughtest thou to have when the living God vouchsafes to dwell in thee: Oh watch; Oh be wary. Do not (my dear Child) Oh do not wilfully offend him, for hardly are presumptuous sins forgiven. But if out of weakness thou offend against him, run straight before he can be gone, for he is merciful, and will stay a while after thou hast sinned to expect thy repentance. But if thou dost not make hast, then O the Devil

*The Mother's Legacy.* 25

Devil, who will not delay to seek thy destruction; he will accuse thee, mocking thy impiety; and God will leave thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore run quickly, esteem no Sin small, but what member soever caused thee to offend him, bring it before him, and let it assist thee chiefly in thy Repentance. If thine eies teach thee Wantonness, Covetousness, or the like, let  
E them

## 26 *The Mother's Legacy.*

them pour forth Tears to purchase thee a Pardon. If thy Tongue have offended toward God or thy Neighbor, bring it with shame and sorrow to confess in private, what it was not ashamed to glory of in publick. Learn to be ashamed to commit sin, but being committed, hope not to hide it from God by any other means, than by hearty Repentance. So indeed thou mayest win his mercy to cover thy transgression, and in his Sons Passion he will bury thine offences,

offences, so as he will hide them from himself. But then thou must delay no time, go quickly, get thee alone, wear thy Knees, wring thy Hands, beat thy Breast, know as little measure in thy Sorrow, as thou didst in thy Sin. The Lord will not despise a contrite Heart, and though he let thee kneel long, he will have mercy at the last. Learn of *Jacob* to wrestle with God, and to cry with a fervent Spirit, I will not let thee go unless thou blest me. Our *Savior* saith,

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*The Kingdom of Heaven suffereth violence, and the violent take it by force..*

( 4. )

Thus you see, it must be an eager, not a slothful course, that must bring you to Heaven. Take heed therefore that you avoid all the kinds of this Sin. Whatsoever you go about, do it with cheerfulness. Be ashamed of Idleness, as thou art a man, but tremble at it, as thou art a Christian. For be sure the Devil never is so happy in his temptations,



tations, as when he employs them on a slothful man, who cannot endure to take so much pains as to resist him.

*Salomon* promises no other patrimony to a sluggard but poverty. God hates the slothful. Witness the five *foolish Virgins*, and the *unprofitable servant*, *Matth.* 25. The one Christ would not know; the other is branded with two shameful marks, *evil* and *slothful*, and his Talent taken from him. What more wretched estate can there be

30 *The Mother's Legacie.*

be in the world? First to be hated of God as an idle Drone, not fit for his service: then thro extreme Poverty to be contemned of all the world. Oh then at no hand yeild thy youth to Sloth, but so soon as thou hast made thy praier to God, prepare to rise, and rising use this Prayer.

*In thy Name, Oh blessed Savior, I arise, who with the Father, and the Holy Spirit, createst me, and with thine own most precious blood hast redeemed me. I beseech thee this day, to govern, keep,*  
and

*The Mother's Legacie.* 31

*and bless me : lead me forth  
in every good way, therein di-  
rect and confirm me, and af-  
ter this frail and miserable  
life, bring me to that blessed  
life which hath no end, for thy  
great merit and mercies sake.  
Amen.*

( 5. )

Thou art no sooner  
broke out of the arms of  
Sloth, but Pride steps in di-  
ligently, waiting to furnish  
thee with any vain Toy in  
thy attire. And tho I be-  
lieve there are divers sorts  
of Pride more pestilent to  
the

32 *The Mother's Legacy.*

the Soul than this of Apparel, yet this is enough dangerous, and I am sure betraies a mans folly more than any other. Is it not a monstrous thing to see a man, whom God hath created of an excellent form, each part answering the due proportion of another, should by a fantastical Habit make himself so ugly, that one cannot find amongst all Gods creatures any thing like him? One man, tho not resembling another in shape or face, yet for his rational Soul is  
like

like another : but these fashionists have ( I fear ) changed their reasonable Souls for proud Souls without reason. How could they else deform and transform themselves by these new fangled Fashions, and a pish behavior; crindging, shrugging, starting, and playing the fantasticks every way ? So that they may truly say when they are fashionable, that they are not like other men : and I believe wise men will not be sorry for it. For who would be like them ?

### 34 *The Mother's Legacy.*

I desire thee for Gods sake shun this vanity, whether thou be Son or Daughter. If a Daughter, I confess thy task is harder because thou art weaker, and thy Temptations to this Vice greater, for thou shalt see those whom perhaps thou wilt think less able, exalted far above thee in this kind, and it may be thou wilt desire to be like them, if not to out-go them. But believe and remember that I tell thee, the end of all these vanities is bitter as Gall.

Oh



*The Mother's Legacy.* 35

Oh the remembrance of mis-spent time, when thou shalt grow in Years, and have attained no other knowledg, than to drefs thy self! When thou shalt see half, perhaps all, thy time spent, & that of all thou hast Sowed, thou hast nothing to Reap but Repentance, late Repentance, how wilt thou grieve? How wilt thou accuse one folly for bringing in another? And in thy memory cast over the cause of each misfortune which hath befallen thee, till passing from one to another,

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at last thou findest thy corrupt will to be the first cause, and then thou wilt with grief enough perceive, that if thou hadst served God when thou servedst thy fond desires, thou hadst now had peace of heart. *The God of Mercy give thee Grace to remember him in the daies of thy Youth.*

Mistake me not, nor give your self leave to take too much liberty with saying, My mother was too strict. No, I am not, for I give you leave to follow modest Fashions, but not to be a begin-

*The Mother's Legacy.* 37

beginner of Fashions: nor would I have you follow it till it be general; so that in not doing as others do, you might appear more singular than wise. But in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see that this modest carriage will win you Reputation and love with the wise and vertuous Sort.

And once again, remember how many hours maist thou give to God, which if thou spendest in these Vanities, thou shalt  
never

never be able to make account of. If thou dost but endeavor to do well, God will accept the Will for the Deed; but if thou wilfully spend the morning of thy time in these Vanities, God will not be put off with such reckonings, but punishments will follow, *such as I pray God thou maist not pull upon thee.*

Yet alas, this is but one sort of Pride, and so far from being accounted a vice, that, if the time mends not before you come to understanding, you will hear Pr

*The Mother's Legacy.* 39

a well drest Woman ( for  
that is the stile of Honour )  
more commended than a  
wise or honest, or Religi-  
ous woman. And it may  
be, this may move you to  
follow their idleness. But  
when you have any such  
desire, draw your self to  
consider what manner of  
Persons the commended  
and commenders are, and  
you shall find them all of  
one Batch, such as being  
vain themselves, applaud it  
in others.

But if you will desire  
Praise, follow the example  
of

40 *The Mother's Legacy.*

of those Religious women whose vertuous Fames time hath not power to raze out: as devout *Anna*, who served the Lord with fasting and Praier, *Luke 2.* Just *Elizabeth*, who served God without reproof. Religious *Esther*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chaste *Susanna*, whose Story, I hope, the strictest will allow for a worthy example.

I am so fearful that thou shouldst fall into this Sin, that I could spend my little time of life in exhorting thee



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thee from it. I know it is the most dangerous subtil sin that can steal the heart of Man ; it will alter shapes as oft as the Camelion doth Colours ; it will fit it self to all dispositions, and ( which is most strange ) it will so disguise it self, that he must be cunning who discerns it from humility ; nay it may lie in thine own heart, and if thou beest not a diligent searcher of thy self, thou shalt not know it. But if thou watch well thou shalt take it , for it hath one property that cannot  
G change,

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change , as the common people believe the Devil cannot alter the shape of one foot. It is true of Pride, that tho it be changed into that Angel of Light, Humility , yet thou maist know it by self-love ; if thou findest that within thee, be sure Pride is not far off. For humility will make thee seem vile in thine own eies, it will make thee see thine own faults, and confesse them to be greater than other mens, so that thou wilt respect every man above thy self.

But

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But the rules of self-conceit  
are just contrary , they  
stand on tiptoes , reckon-  
ing their vertues like the  
proud Pharisee, scorning  
to be like other men.

Shun it for thy Souls  
fake, for if thou entertain  
it, it is such a shameless  
flatterer, that it will make  
thee believe thou art  
Greater, Wiser, Learned  
than all the Company,  
when indeed, thou wilt  
prove thy self the greatest  
fool of them , wearying  
them all with thy vain  
talk.

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*Salomon* faith; *Pride goeth before destruction*, *Prov.* 16. 18. And a high mind before the fall. And our blessed Savior, the true pattern of Humility, exhorts us, *to learn of him that was lowly and meek in heart*, *Mat.* 11. 29. And if we do so, he promises we shall find rest unto our Souls. Neither want there Curses, Threatnings, where perswasions will not serve. Whosoever exalteth himself shall be humbled, *Luke* 14. 11. Read the Holy Scriptures often and diligently, and thou shalt

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shalt find continual threatnings against Pride, punishment of Pride, and warnings from Pride. Thou shalt find no sin so heavily punished as this: it made Devils of Angels, a Beast of great *Nabuchodonezzar*, Dogs meat of *Jezabel*, and I will conclude with a good mans saying, *If all the sins reigning in the World were burnt to Ashes, even the Ashes of Pride would be able to reduce them all again.*

I know in fewer words there might much more have been said against this  
sin,

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fin, but I know not who will say so much to thee when I am gone. Therefore I desire thou maiſt be taught theſe my Inſtructions when thou art Young, that this foul fin may be weeded out before it take deep root in the heart. I will return now to my firſt purpoſe, which is to ſet thee down one Day for a Pattern, how I would have thee ſpend all the daies of thy Life.

( 6. )

Therefore avoiding all  
manner



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manner of Pride, make thy self decently ready, which being done, retire to a place alone, where humbling thy self upon thy knees, again renew thy Praiers, humbly confessing, and earnestly desiring forgiveness for all thy sins. Use such Praiers as are publickly allowed, and chiefly those appointed by the Church.

In advising you to a set form of Praier, I do not prohibit conceived Praier in your private Devotions, but humbly beg of God to  
give

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give you Grace to pray often out of your own Meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliver my opinion, that then a set Form of Praier is most necessary. My reason is, that your Servants being used to it, are alwaies ready to go along with you in their hearts, word for word, as you Pray, and continuance makes them to understand every word, which must  
needs

needs cause greater devotion, and give more life to the Praiers.

( 7. )

When you have finished your private Praier, be sure that you absent not your self from publick Praier, if it be used in the Houses where you live. Which ended, go and use any lawful Recreation, either for thy profit or pleasure; and from all these exercises reserve a time to sit down to some good study, but use that most that may

H

make

50 *The Mother's Legacy.*

make thee greatest, Divinity. It will make thee Greater, Richer, Happier than the greatest Kingdom of the Earth, tho thou couldst possess it. *If any man serve me, saith Christ, him will my Father honor.* 1 Jo. 12.26. If *Mordecai* were thought so highly honored by *Ahasuerus* for a little gay Trapping, what shall be done to him whom God will honor?

Therefore if thou desirest Honor, serve the Lord, and thou art sure of it. If Riches be thy aim, *S. Paul* assures

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assures thee, that *Godliness is great gain.* If thou covet pleasure, set *Dauids* delight before thine Eies, *I have had more delight in thy Testimonies than in all manner of Riches.* *Psal. 119.* And in the 92. *Psalme* he saith, *Thou Lord hast made me glad by thy works.* In the 4. *Psalme*, *Thou hast given me more joy of heart, &c.* And reading the 91. *Psalme*, thou shalt see what manner of blessings they are that God makes his Children merry withal. And when thou hast once fixt thy heart to

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this Study ; it will be so sweet, that the more thou learnest, the more thou wilt desire, and the more thou desirest, the more God will love thee. Thou wilt study so well in private, and practice it in all thy Actions publickly ; thou wilt weigh thy thoughts so even, that thy words shall not be light ; and a few lines I will use to perswade thee to be advised in thy words.

( 8. )

Tho it is as much to say,  
Remember thy Creator  
when



when thou speakest, as if I could use all the exhortations, and tell thee all the perils that belong to speech, yet so apt are we to forget God in our foolish talk, that sometimes we by our discourse would make Gods of our selves. Therefore it will not be amiss to receive a few Instructions, tho weak, from me for ordering thy Speech.

The Morning I have dedicated to Meditation, Prayer, good Studies, and honest Recreation. The noon time is most used for discourse,

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course, it being all a man  
can do while he Eates, and  
it is a time wherein a man  
ought to be careful of his  
speech, having before him  
Gods good blessings to re-  
fresh his body, and honest  
company to recreate his  
mind, and therefore ought  
to be no way offensive in  
his speech, either to God  
or good men. But most  
especially take heed that  
neither heedlesnes, nor ear-  
nestnes in thy discourse,  
cause thee to take Gods  
holy Name in vain, but  
alwaies speak of him with

reve-

*The Mother's Legacie.* 55

reverence and understanding.

Next, let not thy Neighbor suffer in thy Speech, but be rather silent than speak ill of any man, tho he deserve it. And that thou maist do thus, observe this Rule ; Whensoever thou hearest one ill spoken of, before thou second it, examine thine own heart, and it is ods but thou maist find in thy self, either the same fault, or a worse than that he is accused for. So thou shalt be forced either to mend thy self, or  
not

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not to condemn him.

Also shun multiplicity of Words , and what thou speakest, be sure to understand fully, for it is a grating to the Ear to hear a man talk at random. If thou desirest to better thy self, modestly ask a Question of those whom thou seest to have knowledg to resolve thee , and be less ashamed to confess thy ignorance , than, by holding a foolish Argument, to betray it. And ever avoid that scornful fashion of questioning a man , who,

thou

thou knowest, cannot make thee a satisfying answer: neither make a scorn of his ignorance, for be assured he knows something that thou dost not know.

If God hath given thee a ready Wit, take heed thou abuse it not. At no time maintain Arguments against the Truth, especially in Sacred or Moral matters: for it is hard to do it without offending the God of Truth; and by it thou maist harm thy weak Brother, but the greatest harm will be thine own, when thou  
I                      comest

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comest to give account for  
thy idle words.

In thy mirth shun such  
jesting as may make thee  
offensive: Scoffing becomes  
not a Christian. Prize not  
therefore the froth of an  
idle Wit, before the faith  
of a vertuous Friend.

And I pray thee, as thou  
wouldest have blessings  
multiplied upon thee, let  
no speech pass from thee  
that may grieve chaste Ears.  
How hateful is obscene  
speech in Rude people? But  
it makes one of gentle  
birth odious to all honest  
company.



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company. *Salomon saies, A wise man conceals knowledg, but the heart of a Fool publisheth foolishness, Prov. 12. 32. and he that keepeth his mouth, keepeth his life, 13. 3. and in the 14. 5. The lips of the wise prefer them.*

To conclude, let thy Tongue and thine Heart go together, hate Dissimulation and Lying, and God will love thee, which I humbly beg of him.

( 9. )

If thou keep thy thoughts  
Holy, and thy words Pure,

I 2

I

60 *The Mother's Legacy.*

I shall not need to fear, but all thy Actions will be honest. But my fear thou shouldest know the way, and yet go aside, will not suffer my counsel to leave thee alone, till thou come to thy Journeys end.

First, then be careful when thou art alone, that thou do nothing that thou wouldest not do if men saw thee: Remember that Gods Eye is alwaies open, and thine own conscience will be witness enough against thee.

Next, be sure that no  
Action

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Action of thine may be a scandal to thy profession, I mean, to the profession of the true Religion. This indeed is as much as to say to thee, *Eschew evil*. For there is not the least Sin thou canst do, but the Enemies of truth will be glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to have, especially those whom God hath set as Lights in his Church.

Whatsoever thou art about

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bout to do, examine it by Gods Commandements. If it be agreeable to them, go on chearfully, and tho the end answer not thy hopes, never grieve nor grudg, but be glad that Gods will is performed, and let thy trust in him assure thee, that all things work together for the best to them that love God. And tho it appear a cross, be assured it is a blessing. Therefore make right use of it; examine thy self what Sin thou hast committed that may challenge that punishment,

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ment, Repent of it, and reconcile God unto thee, bearing thy Cross with Patience, and doubt not he that deprived thee of thy hope to try thee, will ( if thou bear it well ) give thee as great or a greater blessing than thou hopest for. But if thou shalt find that thy attempts will not endure that tryal, break from them, and tell the Devil in plain terms, thou hast a light to discern his snares by, and therefore scornest to be his Slave. For believe me, my Child, if thou shalt

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shalt out of any worldly respect do a dishonest Act, it may be thou maist thrive in it a while, but the end is miserable. Oh, the burthen of a wounded conscience who can bear?

If thou seeest others thrive and grow great in such courses, read the 73. *Psalme*; there thou shalt see, *David* himself confesses, his Foot had well-nigh slippt when he saw the prosperity of the wicked; He describes all their felicities, but at the last, when he went into the Sanctuary, he



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he found what their end was, how they were set in slippery places, &c. and then he cries, *Whom have I in Heaven but thee? And there is none upon Earth I desire in comparison of thee.* Alas, all their Labour is but to build a Paper-house upon the Sand, which tho it be never so Glorious to look upon, a small Tempest will shatter it. When if thou lay the Foundation of thy happiness upon Christ the Rock of thy Salvation, and build it with zealous service of him, ac-  
K cording

66 *The Mother's Legacy.*

according to Truth, then tho  
the Floods beat against it,  
and huge Tempests threat-  
en it, thou needest not fear,  
for thy Walls will stand  
fast and thy Foundations  
will secure thee.

It were enough to per-  
swade any man to be hon-  
est, if he would consider  
the Day of Affliction, and  
store up the comfort of a  
quiet conscience against it  
came : for onely that di-  
scerns the patient *Job* from  
despairing *Cain*. *Cain* hide-  
ously cries out , his pu-  
nishment is greater than he  
can

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*can bear. Job sighs forth,  
Loe, tho he slay me, yet will  
I trust in him.* Indeed, till  
affliction comes, the worser  
sort of men appear to be  
the happiest; but then the  
Chaff is soon known from  
the Wheat. The good man  
knows his Cross is good for  
him, bears it patiently,  
and casts his care on Christ,  
his Heart knows no Repin-  
ing, nor his Tongue any  
other complaining, but  
*Shall I receive good from God  
and not evil?*

On the contrary, when  
Affliction falls upon those

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who have laid their Foundation on the Sand, alas, they have no comfort, they are either ashamed or befotted; they cannot find God, nay, they will not seek him: but instead of seeking Counfel from him, they are not ashamed ( with forsaken *Saul* ) to implore the Devil. What do they less, that seek after Witches for lost goods, cure for themselves, their Children, or Cattel? I hope there are but few of these: but I know, where God is once forsaken, man is apt to fall into  
the

*The Mother's Legacy.* 69

the depth of Sin. It is Grace, meer Grace, that preserves Gods Children from these dangerous falls, of which Grace, I beseech Almighty God make us all partakers.

And to conclude, how I would have thee square thine Actions; Whatsoever thou doest, remember that thou art in the presence of God, ( who will expect an Account from thee ): so thou wilt not dare to do Evil, and thou wilt still act chearfully, because thou art sure it pleases the Lord, who sees thy willingness,  
and

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and will not leave thee unrewarded.

The Vices most reigning in these times, I must particularly advise thee to shun: first, Swearing. For Gods sake, let your Communication be *yea, yea*, and *nay, nay*, for what is more (saith Christ) *cometh* of evil. Keep not company with a Swearer, lest custome make thee forget how great the sin is, and so by little and little, thou maist get thy self a habit of it. Reprove it in thy Friend, if he will brook reproof:

but



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but it is no end to reprove  
a Scorne: *Rebuke not a  
Scorne, lest he hate thee,  
but rebuke a wise man, and  
he will love thee,* Proverbs  
9. 8.

Alwaies keep a Watch  
before thine own Lips, and  
remember that thou need-  
est not Swear, if thou dost  
not accustome thy self to  
Lye. For if thou usest to  
tell Truths, thy Word will  
be as currant as thy Oath.  
I hope thy calling (if God  
hath made thee a man) will  
be of Authority to reprove  
this vice in others, and not  
to

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to delight in it thy self. If thou beest a Daughter, remember thou art a Maid, and such ought thy Modesty to be, that thou shouldst scarce speak, but when thou answerest : *thou art young, speak if need be, and yet scarcely when thou art twice asked*, Eccles. 32. 8. Whatsoever thou be, thou hast a calling, which thou must not dishonor : thou art a Christian, and Christ commands *thou shalt not swear at all*, Mat. 5. 34.

The next Vice too too common in this Age, is  
Drunk-

Drunkennes, which is the highway to Hell: A man may travel in it from Sin to Sin, till the Devil shew him he can go no further, as a Traveller from Inne to Inne, till he come to his Journeys end. Oh think how filthy is that sin that makes a man a Beast all his life, and a Devil at his death. *Salomon* asks, To whom is *grief*? to whom is *sorrow*, to whom is *strife*, to whom is *murmuring*? To whom are *wounds* without cause? And to whom is *redness* of the Eyes? And in the

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next Verse answers, *Even to them that tarry long at the Wine* ; And to the end of the Chapter, sets forth the miseries occasioned by this Vice, *Prov. 23.*

That thou maist avoid this Sin, be careful in the choice of thy Friends : for it is they that will betray thee to this sin. Never make choice of a Drunkard to thy Companion, much less thy Friend. For our Kingdom hath of late afforded more examples of those who have been slain by their Friends in a Drunken

ken quarrel, than those that have faln by the enemies Sword: and how unfit is he to be a Friend, that when thou shalt have need of his Counfel, will have his head, instead of wisdom, fild with Wine, and add rather grief than comfort to thy necessities? And again, what secret thou shalt trust him with, thou maist be sure shall be vomited forth, and all thy comfort must be, He did it unwillingly, when he knew not what he did. Thus thou seest, to be a Drunkard,

L 2

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kard, is to be a man unfit  
for Gods service, or good  
mens company. I beseech  
God give thee grace to de-  
test it.

Next, I must exhort thee  
from a sin, that I cannot  
name, thou must search  
thine own heart for it. It  
is thy darling Sin, that  
which to enjoy, thou couldst  
resist all others, at least thou  
thinkest so. But do not  
harbour it, search diligent-  
ly for it in thine own na-  
ture, and when thou hast  
found it, cast it headlong  
from thee. It is thy Souls  
subtil



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subtil betrayer, and all thy other sins depend upon it. There is not so much danger in all the rest that thou contendest with, as in this one, that thou art loth to call a sin. Thy other sins are like a Rebellious multitude in a Common-wealth, which wanting a head, do little harm. This is their Head, cut it off, and thou shalt see all thy other sins disperfed as an Army of fearful Rebels, when they hear their great Leaders Head hath kist the Block.

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( 10. )

When thou hast spent the Day in Religious and honest exercifes, in the Evening return again to some good Meditation or Study, which conclude with Praier, commending thy ſelf to God, and ſo ſhalt thou joyfully go to thy Supper; which done, and the time of reſt come, as thou beganneſt in the Morning, ſo ſhut up the Day with humble thankſgiving for all the benefits that Day received, hearty Repentance  
for

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for all thy sins committed,  
naming and bewailing  
them. For thou knowest  
not if thou repentest not to  
Night, whether thou shalt  
live to Repent to morrow.  
And tho thou wert sure of  
it, yet the oftner thou mak-  
est even thy accounts with  
God, thy sleeps will be the  
Sounder, and thou shalt  
Awake with a heart full of  
joy, and ready to serve the  
Lord.

Lastly, commit thy self,  
and all that is thine to God  
in zealous Praier, using  
some good Book of Praiers  
allow-

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allowed of by the Church,  
when thine own Meditati-  
ons afford not sufficient  
matter for thy evening De-  
votions. So going to Bed,  
take thy rest, beginning  
and ending in him who is  
both first and last. Thus  
spend the six Daies vthou  
hast to Labour in, that thou  
maist be ready to celebrate  
the Seventh, to which there  
belongs another *Remember.*

( II. )  
bo *Remember* that thou  
keepe holy the Sabbath Day.  
This duty so often and ear-  
-wolls nestly.

nestly commended by God himself in the Old Testament, so far extends it self to us under the *New*, that we are to keep Holy one Day in Seven, the first Day in the Week, in memory of our Saviors *Resurrection*, called therefore the Lords day, and perpetually Celebrated by the Church. Yet in these daies, as if we neither had part in the Creation, nor Redemption of the World, too many keep no such time, or at the most but in appearance. Where almost can we find one that

M

will

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will lose a good bargain rather than make it on the Lords Day? or that will bridle his own desires to Sanctifie that Day?

Seeing therefore this danger, in which thou maist easily be entrapped by the Devils subtilty, and by following the multitude: I cannot but with all my power exhort thee, carefully to keep this Day without doing any servile *work* thereon unless Necessity, or Charity requires it. To this End I pray thee mark well the fourth Commandment,



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ment, Remember that thou keep holy the Sabbath day, six daies shalt thou labour, and do all that thou hast to do, but the Seventh is the Sabbath of the Lord thy God, in it thou shalt do no manner of work; Thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel that is within thy Gate: For in six daies the Lord made Heaven and Earth, the Sea, and all that is therein, and rested the Seventh Day, wherefore the Lord blessed the seventh Day and hallowed it. And as the Jews their Sabbath,

M 2 bath,

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bath, so we ought to Sanctify the Lords day.

If thou wilt be wonne to the due observation of this Day as an obedient Servant, see God commands, *Remember thou keep holy, &c.* If as a loving and dutiful Son, see how God perswades thee, by equity, grounded upon his own bounty to thee : He hath given thee six daies, to do thine own works, and he requires but one of thee. What canst thou say for thy self, why thou shouldest not wholly that day give thy self to his

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his Service? Lastly, if thou wilt learn how to serve him as a good Scholler, he teaches thee an admirable way, both by Rule and example. First, by Rule, Thou shalt do no manner of work in it: then by example, He made the whole World in six daies, and he rested the Seventh, wherefore he blessed it.

Seeing God thus commands thee by his Power, perswades thee in his Mercy, and teaches thee, both by Rule and his own most Gracious example, how canst

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canst thou be so devoid of Grace, nay of Reason, as not to obey so just a Master? So merciful a Father? So gracious a Teacher? If thou make not a conscience of keeping this Day, howsoever a dull security may possess thee to flatter thy self, thou indeed makest conscience of nothing. I am perswaded, if thou canst dispense with thy self to prophane this day, either for thy Profit, or Pleasure, thou wilt not stick upon the like occasion, to break all the rest of the  
Com-

Commandements one after another.

Therefore, for Christs sake be watchful, that the Devil deceive you not, nor none of his Instruments draw thee away from this daies duty. He is alwaies busie and ready at hand to draw thee away from God, but this Day without doubt he doubles all his Forces; he will provoke thine eies to sleep, he will send heaviness and dulness to thy heart, and perhaps pain to thy body, if he can so much prevail: any sleight, any  
trick

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trick to stay thee from Gods house, and from the Congregation of his people, he will surely use ; and he will sometimes do it with religious pretences, as to pray at home , read a Sermon, study the Scripture, and to spend the time in such Christian exercises as are infinitely good at other times. But I once heard a religious Preacher affirm, ( and I believed him ) that those who had ability of body to go to Church, and yet out of any evil disposition ( for good it can hardly be ) absented



absented themselves, tho they prayed, they were not heard.

It behoves thee by how much greater his practices are against thee that day, so much the more to fortifie thy self against him: at no hand let him stay thee from the Church, there God hath promised to be present, and there he is. Darest thou then, silly wretch, absent thy self from him? I know, thou darest not. Go then with a heart prepared to pray by Prayer, and going, meditate on  
N Gods

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Gods great Mercies in the Creation of the world, his great mercy in Redeeming it, and mingle with thy Meditation, Praiers, that may apply these great blessings to thy self.

So approach and enter, with reverend and fervent zeal, the house of God, and throwing away all thoughts, but such as may further the good work thou art about. Bend thy Knees and Heart to God, desiring of him his holy Spirit, that thou maist joyn with the Congregation in zealous Praier,

Praier, and earnest attention to his Word preached. And tho perhaps thou hearest a Minister preach, as thou thinkest, weakly, yet give him thine attention, and thou shalt find that he will deliver something profitable to thy Soul, either that thou hast not heard before, or not markt, or forgotten, or not well put in Practice. And it is fit thou shouldst be often put in mind of those things concerning thy Salvation.

Thus if thou spend thy time at Church, thou wilt

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be ready to give thy self to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the Soul as with the Body, tho meat be never so wholesome, and the appetite never so great, yet if any ill disposition in the Stomack hinder digestion, it turns not to nourishment, but rather proves more dangerous. So the Word, if after hearing it be not digested by Meditation, it is not nourishing to the Soul. Therefore let the  
time

time thou hast to be absent from Church, be spent in Praising God, Praying to God, and applying to thy self what thou hast heard. If thou hast heard a sin reproved that thou art guilty of, take it for a warning, do it no more. If thou hearest of a good action which thou hast overslipt, strive to recover time, and resolve to put it in Act. Thus by practising what thou hearest, thou shalt bind it to thy memory, and by making it thine own, make thy self most happy.

Learn

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Learn of *Isaiah*, the true way of keeping a Day Holy to the Lord: If thou turn away thy foot from the Sabbath, from doing thy will on my *Holy Day*, and call the Sabbath a delight to *Consecrate* it as Glorious to the Lord, and shalt *Honor* him, not doing thy own Waies, nor seeking thine own Will, nor speaking a vain Word: Then shalt thou *delight* in the Lord, and I will cause thee to mount upon the high places of the Earth, and *feed* thee with the heritage of *Jacob* thy Father,  
for



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for the mouth of the Lord hath *spoken* it, *Isaiah* 58. 13.

It is a wonder to see how often God commanded this one Commandement to the *Jews*. *Exod.* 31. from the 12. Verse, is all commanding this : again in the 34. 21. and divers places more. And certainly *Christians* ought to be no less careful in observing the *Lords* Day.

Learn then to prepare thy heart early for this day, which if thou observest well, God will bless thee and thy labours all the Week. Thus far I have endea-

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endeavored to exhort thee  
to thy duty towards God.

( 12. )

Of which the Honor due  
to thy Parents is such a part  
as cannot be separated:  
for God commands it, *Honor thy Father and thy Mother*, it is the first Commandement of the second Table, as, *Thou shalt have none other Gods but me*, is of the first: Idolatry being the greatest sin against God, and Disobedience to Parents, being the Ring-leader in sins against man, we  
are

are first warned of them, as if in case we should fall into them, it were too late to avoid the other. For if we once become in heart Idolaters, it will be no hard matter to be a bower down to an Image, to abuse Gods holy Name, and to prophane his Sabbath : So, if we dare disobey good Parents, at that Breach, Theft, Murther, Adultery, Falseness, Covetousness easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou  
O breakest

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breakest all of the first and second Table. For as thou canst not be Idolatrous without breaking all the rest: so thou canst not be a stubborn and disobedient Child, but thou art a Murderer, a double one: first, of Nature in thy self, which if thy wicked purposes do not smother, will of her self break forth into that duty. For an example, the story of *Aeneas* shews how much it was observed by them that received not the Commandment from Gods own Mouth, as did the  
Jews,

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*Jews*, yet he exposed himself to all dangers rather than he would forsake his Father. Secondly, thou art a Murtherer of thy Father, who having stored up all his joy in thee, hath by thy disobedience his gray head brought with sorrow to the Grave: which God forbid.

And what difference, shall I say, is there between a disobedient Child, and an Adulterer? the one forsakes her, by whom he giveth being unto others; the other despiseth those from whom he had his own be-

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ing. Truly, this is a fearful Adultery, and sin is a crafty Strumpet, she will allure thee and delude thee.

Again, in being disobedient, thou art a Thief, an impudent Thief, for thou doest not only secretly Steal, but openly detain the Honor, Reverence, and obedient duty, which all the world can witness is thy Fathers.

And how wilt thou avoid being a false witness? Will not one sin draw on another? Wilt not thou be ready to excuse thy unnatural



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tural obstinacy, by throwing calumnious aspersions on thy Parents, giving thy Tongue leave to lye against thy conscience?

And lastly, (O horrible!) How easie a step is it to covet what thou thinkest thy Parents life too long detains from thee?

Thus thou seest in being disobedient, thou breakest six Commandements, from which greivous outrage, I beseech Almighty God preserve thee, and give thee Grace to be obedient to him, and to thy Parents. I  
am

am sure thou hast a Father, who will never command thee any thing contrary to the Commandements of God. Therefore I have no need to speak to thee, how far a Father ought to be obeyed : but humbly desire of God to continue him in his good desires with long life, that he may bring thee up in the fear of the Lord, and to give thee a heart ready to embrace all Religious Learning.

( 13. )

The next duty equal to  
this,

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this, must thou perform to all the world in general, Do to all men as thou wouldst they should do unto thee. This is the Commandement our Saviour gives us; *Love one another*: by this we shall be known to be his, if we love one another, as he hath loved us.

Yet of all that is commanded us, there is nothing more contrary to our wicked Nature than this loving our Neighbor as ourselves. We can with ease envy him if he be Rich, or scorn him if he be Poor; but

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but love him? Nay the Devil hath more craft than so. It were hard for him to prevail over so many if men should once begin to love one another: Therefore he useth all Arts to stir Dissention among as many as he can, and to mix love with Dissimulation.

To avoid this, consider well that God is the Author of Peace and Love, and that Strifes and Contentions proceed of the Devil. Then if thou beest the Child of God, do the works of God, love thy Neigh-

Neighbor as he hath commanded, lest thou provoke our blessed Savior, when he shall see that mark of the Devil, *malice* in thee, to say as once to the unbelieving *Jews*, You are of your Father the Devil, and the *lusts* of your Father will you do, *Joh. 8. 44*

Oh take heed thou offend not God thus grievously, that he shall disclaim thee as none of his, because thou dost not love those that are his.

This, if well weighed,  
were enough to make every  
P ry

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ry man charitable, if it were  
onely for fear to hate whom  
God loved. But to believe  
or judg that God should  
hate where thou doest, were  
such an impious unchari-  
tableness as a good Chri-  
stian must needs tremble at.  
God hath given thee no  
Authority to judg any man,  
but he hath commanded  
thee to love thine Enemy;  
Love your *enemies*, bless  
them that curse you, do  
good to them that hate you,  
and pray for them that hurt  
and persecute you, that you  
may be the *Children* of  
your



your Father which is in Heaven, *Matt. 5. 44.*

A man may find waies enough to possess the Devil of his Soul, but none with less pleasure to himself than this. He may sell it, as did *Judas*, to satifie a Covetous desire: He may lose it, as does many a lazy man his worldly Estate, because he will not trouble himself to look over an account of his Fortune, he sinks ere he thinks of it; so fares it with a negligent Christian. Thirdly, he may Pawn it, like a foolish Unthrif, who

Pawns that which should keep him all his life, to purchase a gay Toy which shall serve him a day or two: So doth he that pawns the rich jewel his Soul to the griping Usurer, the Devil, for pleasure; haply he means one day to redeem it, but runs on his self-pleasing course, till the Use hath devoured the Principal, and his unmerciful Creditor hales him to a Dungeon, where he has time for ever to bewail, not onely his present misery, but the loss of infinite happiness.

These

These are strange enough, that a man should sell Eternity of joy for Wealth, or sleep away the time wherein he might make such a Purchase, or pawn an inestimable Treasure for things not worth esteem. But yet they are all better than he that gives away his Soul for nothing, as doth the envious man. The covetous gets Riches, the slothful Ease, the wanton Pleasure, but the hater of his Brother gets nothing (no not in present) but torment, fretting and vexation:

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tion: He is not the fatter for his Meat, nor doth he rest though he sleep; yet he for whom he thus toyles his Spirit, haply, Eats, Sleeps, and Laughs at his enviers folly, or peradventure pities him.

The more easily to avoid this sin, consider well the disprofits of it. Read in the first Epistle of St. *John*, 3. Chap. 14. and 15. Verses, and in the 4. Chap. the 8. and the 20. Verses: Read the 13. of the first to the *Corinthians*; there St. *Paul* shews, that without Charity

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rity even Spiritual graces are of no worth. As the want of it brings infinite misery, so the possession infinite joy. By Charity we perform our Savior Christs Commandement, who often requires this of us, as if he should say, I have satisfied my Father for all the Commandements that you have broke: Now your task is easie, I leave you nothing to do, but to love one another: do this, and you do all. By it we fulfil the Law, *Rom. 13. 8.* and *10. verses.* By it we abide in the  
Light,

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Light, 1 *Joh.* 2. 10.

Is it possible, when these are well weighed, that any man should be so mad as to bear an uncharitable heart about him, or so Fool-hardy to harbor a spleen that shall hazard his Salvation? Can we be so cruel to our selves, as to deny Christ one Commandement? For all his love to us, he reputes but this Testimony of our love to him, which we cannot choose but perform if we do love him. Therefore take heed if thou feel any malice toward thy Brother,  
be



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be sure thy heart is not upright toward God. So root it out from thy heart, that no sting of it be left: for it will grow faster than *Jerusalem's* Gourd.

Answer me not with, Flesh and Blood cannot do this; I know it. But if thou desire God to give thee his holy Spirit, thou shalt be strong to suffer, and ready to forgive. Thou must not in any thing be subject to the Flesh, for the wisdom of the Flesh is Death. But alwaies make the Spirit thy Guide, for there is life and peace.

Q The

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The Devil would desire no greater advantage than that thou wouldest trust thy Soul to the Discretion of thy corrupt Flesh, he would soon inveigle that to betray thee. But when thou hast put thy self under the Spirit, submitting thy Will to the Will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I fear you may happen on it, and that is this; if I should suffer  
wrongs

wrongs patiently, what will become of my Reputation? What will the World say? Truly, if you remember, Christ hath suffered more for you, than it is possible for you to suffer: Yet he never reviled any of his enemies, nor struck his persecutors, but praied for them. And his example teaches all that love him to do the like. He wills you to turn the left *Cheek* to him that smote the right, to *give* to him that takes from you, and to go with him that compels you.

Q 2

But

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But these are strange rules for a generous Spirit in these times, nay, sure if I be struck, I must strike again, else I am a Coward. Indeed as for giving, if it were to one that would desire it at my hands, I had rather give a fragment of my Right than go to Law: but if he will not sue to me, Ile spend all I am worth, ere I yield. Or, I would go out of my Door to shew a man his way; but I would faine see who could compel me." I mary, this is the right strain: But now look with

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with a considerate Eye upon this custome of the World, and the former Commandement of Christ, and thou shalt find them just opposite.

Therefore take heed, and let it be thy chief care, never to prize thy Reputation with men equal to the Salvation of thine own Soul. But if thou desirest to keep thy credit unblemished, serve God with an upright Heart, and do nothing to any man, that thou wouldest not be content he should do unto thee. Open  
thy

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thy hand to the Poor according to thy Ability, meddle not with other mens occasions, but where thou maist do good ; and hast a calling to it. And if it be in thy power to hurt thine enemy, let it pass, do him good if thou canst, and boast not of it : He that sees thee in private , will openly reward thee.

Lastly, let thy heart be kept alwaies in awe of this want of Charity, by continually remembering that that thou hast of thy Savior no other Form of Praier to  
desire



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desire forgiveness for thy self, than that wherein thou covenantest to forgive others. All the other petitions we present unto God absolutely, onely this is conditional, He *forgive* us, as we *forgive* others. Our Savior hath taught us no other way to desire it, and in the 18. of *Matthew*, he shews, God will no otherwise grant it.

*Sine fine finis.*